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a part of these family shrines just as they were of the tribal *me'ae* (14, p. 59). Melville (23, p. 204) mentions "little temples," where offerings were seen "spread out upon the rude altar or hanging in half-decayed baskets . . . [and, also] images." Garcia (14, p. 59) describes family shrines as follows:

> Besides these latter temples [the larger tribal ones, *me'ae*] which are fortunately not numerous, there are found on the roads, in the crossways and near some houses, a great many altars bearing food offerings and surrounded by long bundles of white stakes, about which fluttered bits of cloth of all colors. These altars, ordinarily surrounded by a little wall of dry stones which protects them, or elevated on a pile of stones, are approached only by the priests.

At these shrines were images of the same kind as those at the larger *me'ae*.

Other Adjuncts to Dwellings

There remains to be mentioned only the pit for breadfruit paste *(ua ma)*—a well-like pit five or more feet deep and three or four in diameter, the walls of which as a rule were merely of earth, though some of the pits were lined with beach boulders. The use of these pits is described in connection with food preservation and cooking.

About the family precincts were the breadfruit and coconut trees belonging to different members of the family and small enclosures in which were planted sugar cane and paper mulberry for making cloth, and in some places enclosures for pigs, although the pigs as a rule ran free.

Personal Relationships and Relationship Terms

In primitive times the native system of relationship in the Marquesas was very different from the European. *Hua'a (huaka)* meant specifically blood and foster relatives, though extended in general application to all the members of the tribe, and even of related tribes. The same word meant also troupe or band (8).

A man's more or less permanent mate was his *vehine* (woman). If she had been betrothed and married to him with formal rites she was his *vehine tuio*. *Tuio* meant, literally, betrothed, and was applied to those formally affianced in childhood. A man also called all his wife's sisters and all his brothers' wives his *vehine*, and according to native convention he had the right of sexual relationship with them, provided he had the consent of the men with whom they were living as constant mates. In a more general sense every man of marriageable age applied the term *vehine* to all women of marriageable age. *Vehine*, in its broadest translation, meant simply woman.